

Transforming Islamic Religious Education through Nusantara Philosophy: Integrating Popular Pedagogy and Transformative *Tauhid*

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Abstract

Islamic education in Indonesia faces fundamental challenges in the contemporary era, particularly criticism that the dominant curriculum is normative and doctrinal in nature, failing to balance cognitive aspects with affective and social aspects. Manifestations of this failure include a crisis of character, a decline in the ethos of mutual cooperation, and continuing social inequality. The renewal of Islamic Religious Education must have a strong and contextual philosophical foundation, which in the Indonesian context is offered by Nusantara Philosophy. Nusantara Philosophy, as a post-colonial project that reflects subaltern identity, demands that Islamic Religious Education serve the interests of the oppressed and reject the dualism of theory and practice. This study proposes the integration of Tan Malaka's People's Pedagogy, which has historically proven to be emancipatory, as the operational methodological framework of Nusantara Philosophy. Tan Malaka's People's Pedagogy, although based on Anti-Mystification Materialism, is strongly rooted in Islam as an anti-caste and anti-oppression movement. Its main objectives are liberation from ignorance and oppression, and the formation of agents of social change (*Kaum Kromo*) through an emphasis on practical skills and collectivity. The key synthesis of the integration of Tan Malaka's People's Pedagogy with the principle of Tawhid (Oneness) results in Transformative Islamic Religious Education, which operationalises Nusantara Philosophy. Transformative Islamic Religious Education emphasises the dialogical and problem-posing methods characteristic of critical pedagogy, as well as the reform of evaluation towards measuring social benefit. This study uses Systematic Literature Review (SLR) to analyse literature, resulting in the formulation of a Transformative Islamic Religious Education model that transforms the role of Islamic Religious Education teachers into emancipatory facilitators, demands curriculum harmonisation, and positions evaluation on the process and social impact, so that Islamic Religious Education becomes a true instrument for social emancipation and the achievement of national dignity.

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INTRODUCTION

Education in Indonesia faces sharp criticism for prioritising tangible results, such as subject grades, class rankings, and other academic achievements, which has led to physical and mental inequality among the younger generation (Kosim et al., 2023). In the existing system, honesty, sincerity, compassion, mutual cooperation, and piety are often not maximised, as evidenced by the ongoing violence and inequality. This failure indicates an axiological crisis, where the goal of education has shifted from the ideal concept of humanising humans holistically, physically and spiritually, to fulfilling the demands of the capitalist world, which only creates tools for colonial or capitalist rulers (Mashuri, 2013). Pedagogically, Islamic Religious Education is currently trapped in a doctrinal transmission model that tends to be teacher-oriented. As a result, a generation has emerged that is sterile in innovation and critical thinking, only pursuing degrees without actual scientific content. Students experience fear, discrimination, and even violence, which will clearly destroy the character of the nation. If the knowledge taught cannot liberate students to become socially and economically independent, this constitutes a failure of Islamic Religious Education in fulfilling the mandate of *Rahmatan lil 'Alamin* a mercy to all creation (Htay et al., 2025; Rahman et al., 2025). Therefore, there is a need for an educational concept based on reality, capable of absorbing and responding to that reality itself, and fostering students' creativity to face the challenges of life's changes.

The search for an ideal form of Indonesian philosophy, later known as Nusantara Philosophy, was pioneered in the 1960s by M. Nasroen, R. Parmono, and Soenoto, with a focus on defining the distinctive thinking that developed in Indonesia (Tarigan et al., 2022). Nusantara Philosophy is characterised by the principles of integrality and anti-dialectics, in which different elements are viewed as distinct and harmonious, rather than contradictory. Nusantara Philosophy rejects dualism (theory/practice, spiritual/material) and seeks to accommodate the diversity of local philosophies (local wisdom). Furthermore, Nusantara Philosophy views philosophy as a process and product of culture. Adopting Nusantara Philosophy, especially from a post-colonial (subaltern) perspective, provides a clear ontological mandate to Islamic Religious Education (Tarigan et al., 2022). This mandate requires Islamic Religious Education to overcome structural problems, including social oppression, which develop beyond geographical boundaries. By making Nusantara Philosophy its foundation, Islamic Religious Education is required to shift its focus from mere ritual compliance to the realisation of social justice. Islamic Religious Education must function as a forum that bridges diversity of thought, realises *Bhinneka Tunggal Ika* (unity in diversity) in religious practice, and produces harmony without conflict (Az-Zahra et al., 2025; Rahawarin et al., 2025).

In the search for a contextual and revolutionary practice of Nusantara Philosophy, Tan Malaka's concept of People's Education emerges as an authentic emancipatory pedagogical framework. Tan Malaka's People's Education is defined as an effort to free humans from misery, oppression, and ignorance (stupidity). Tan Malaka emphasised the importance of equipping students with practical skills and a strong work ethic, improving vocational education in areas such as agriculture, trade, engineering, and administration, so that they would be equipped for their (Rokhim et al., 2019). Tan Malaka's People's Education praxis was realised in the Sarekat Islam (SI) School, which was designed to be non-profit, affordable, and funded by community self-help. This system was created to counteract colonial schools (Government Schools), which were discriminatory and pro-ruling class. Tan Malaka's People's Education, which emphasised collectivity and mutual cooperation, became a historical blueprint for critical pedagogy in Indonesia. The integration of Tan Malaka's People's Education with Nusantara Philosophy is very important because Tan Malaka's People's Education provides the revolutionary praxis (material

and social) needed by Nusantara Philosophy to move beyond abstract discourse.

Although Tan Malaka's formal basis was materialism, interpreted as anti-mystification, he explicitly asserted that the source of life and spirituality within him was Islam. He viewed Islam as a religion that consistently fought for the oneness of God (*Tauhid*), opposed caste systems, and combated oppression of the poor. The synergy between Tan Malaka's Social Materialism and Islamic teachings bridges the theological-social divide. *Tauhid* is the basis of Islamic education that eliminates economic, ethnic, and social disparities. This convergence formulates the concept of Transformative *Tauhid*, in which the vertical dimension (faith in Allah) and the horizontal dimension (social action and justice) are believed to be one. Transformative Islamic Religious Education must teach *Tauhid* not only as a ritual doctrine, but as an axiological foundation that demands anti-oppression (emancipatory) struggle, in line with the goal of Tan Malaka's People's Education to liberate the Kromo people.

The current state of education requires Islamic Education to adopt a transformative approach. Contemporary Islamic education requires an approach that supports students in seeking knowledge (student-oriented), is inclusive, and integrates contemporary issues through Inquiry-Based Learning (Sulayman, 2014). Methodologically, this Transformative Islamic Religious Education concept must adopt elements of Paulo Freire's Critical Pedagogy (Pedagogy of Liberation), which focuses on liberation and critical consciousness (*conscientização*). Tan Malaka's People's Education provides a valid contextual foundation for Critical Pedagogy in the Indonesian/Islamic context. By emphasising dialogical methods, collectivity, and a focus on the Kaum Kromo, Tan Malaka's People's Education provides Indonesian-specific terminology and praxis for the implementation of Transformative PAI. Critical pedagogy in the Islamic context offers a methodology for connecting religious knowledge with contemporary social issues, empowering students, and developing critical awareness without sacrificing Islamic values.

METHODS

This study adopts a Systematic Literature Review (SLR) design with a philosophical qualitative approach. SLR was chosen to ensure a comprehensive, transparent, and replicable process of searching, identifying, evaluating, and synthesizing literature, in accordance with the standards of the international journal (Attard et al., 2015; Lame, 2019; Samiaji & Nuryadi, 2024; Wynne & Wilson, 2021). The philosophical qualitative approach allows for an in-depth exploration of the concept of Nusantara Philosophy as an ontological foundation, Tan Malaka's People's Education as an emancipatory pedagogical framework, and its implementation in Transformative Islamic Religious Education (Schröer et al., 2021). This literature review focuses on efforts to synthesize the axiological correlation between the ideology of social liberation in Tan Malaka's People's Education and the principles of Transformative Islam.

The literature search strategy was conducted through reputable databases, using a PICO framework adapted for conceptual research. The key terms used included: i) Nusantara Philosophy, ii) Tan Malaka's People's Education, iii) Transformation of Islamic Education, iv) Critical Pedagogy Islamic Education, and v) Transformative *Tauhid*. The inclusion criteria covered articles that discussed the philosophical foundations of education in Indonesia, the sociological relevance of Tan Malaka's thinking, and Islamic Religious Education curriculum or pedagogy models that were transformative, inclusive, and contextual. In-depth library research was also used to examine primary sources, such as the works of the pioneers of Nusantara Philosophy and Tan Malaka's People's Education treatise, to ensure historical and philosophical depth.

The collected data was analyzed through three main stages. First, Textual Comparison compared the thoughts of the 'pioneers' of Indonesian Philosophy (Nasroen, Parmono, Soenoto) regarding harmony and integrity with the concepts of anti-caste and anti-oppression in PKTM. Second, Critical Analysis was conducted to evaluate the weaknesses of the normative Islamic Religious Education curriculum, which is characterized by a crisis of character, policy dualism, and bias towards the capitalist class. Third, Hermeneutic Argumentative Synthesis was conducted to interpret Tan Malaka's Anti-Mystification Materialism as a practical method in line with the demands of Transformative *Taubid*. The final result of this synthesis is the formulation of a Transformative Islamic Religious Education framework that is aimed at social emancipation, as outlined in Table 1, based on the findings and interrelationships between the identified concepts.

RESULT AND DISCUSSION

Discourse on Nusantara Philosophy: Integrity and Local Wisdom

The philosophy of the archipelago provides an important axiological framework for Islamic Religious Education. The philosophy of the archipelago, as explored by Nasroen, Parmono, and Soenoto, emphasizes intergalactic and anti-dialectical principles. Nasroen's anti-dialectical principle states that various concepts in Indonesian culture are different, not mutually exclusive, consuming, or blaming. Nusantara philosophy demands harmony to embrace diversity. Nusantara philosophy aims to accommodate the diversity of regional philosophies, such as Javanese, Minangkabau, and other cultures, and serves as a container and bridge for this diversity (Habibi, 2023). The significance of philosophy lies in providing an ontological foundation for Transformative Islamic Religious Education that rejects spiritual and material dualism. Nusantara Philosophy directs Islamic Religious Education to use local wisdom as a source of values and enrichment of curriculum material. This is in line with the view that philosophy is a process and product of culture. With Nusantara Philosophy as its foundation, Transformative Islamic Religious Education embodies *Bhinneka Tunggal Ika* in religious practice and functions as a discipline that reaches down to understand reality comprehensively, not just the culture of the rich or the poor (Santoso et al., 2023; Widiyanarti, 2017).

Tan Malaka's philosophy of popular education is based on the ideology of materialism, which is interpreted as anti-mystification; that is, believing that the results of work are a process of change (Rokhim et al., 2019). This correlation is important because it legitimizes Transformative Islamic Religious Education to focus on material/economic issues such as technical skills, agriculture, and administration as part of social worship. Although based on Materialism, Tan Malaka emphasized that the source of his spiritual life was Islam. The concept of *Taubid*, as the basis of Islamic education, demands the oneness of Allah and eliminates social, racial, and class disparities (Engkizar et al., 2023, 2025). Therefore, *Taubid* provides an axiological foundation (anti-injustice), while Tan Malaka's Anti-Mystification Materialism becomes the epistemological method of Transformative Islamic Religious Education to critically and logically analyze the reality of oppression (Madilog) (Bhakti & Rintia, 2025; Rokhim et al., 2019). Islamic spirituality thus gives rise to critical social awareness, rejecting the understanding that religion revolves solely around dogmatic ritual dimensions.

Tan Malaka's People's Education objectives encompass three systematic aspects; i) providing life skills to earn a living in the capitalist world, ii) providing freedom for potential/hobbies, and iii) instilling a sense of caring and mutual assistance among millions of the Kromo people. The main objective is to achieve an independent Indonesia and to develop leaders who possess virtues that favor the common people. The objectives of Tan Malaka's People's Education explicitly require Islamic Religious Education to transcend the concept of individual self-realization, which tends to be liberalistic, towards collective realization or mutual prosperity. Transformative Islamic Religious Education must instil virtue and work ethic so that students can be independent and beneficial to their surroundings (Qomaria & Mirrota, 2020). The concept of *Tauhid* must be realized in social ethics that actively oppose hegemony and unjust structures (neo-feudalism), ensuring that Islamic Religious Education produces agents of change.

Analysis shows that Islamic Religious Education in the millennial era faces structural criticism that hinders the ideals of democracy. The high cost of education, even from primary to tertiary levels, creates severe social inequality, perpetuating the view that "quality education is expensive". This situation shows that Islamic Religious Education currently serves the world of capital rather than the principles of democratic education. In addition to cost issues, the dualistic governance of Islamic Religious Education between the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology hinders the harmonization of national quality standards, the quality of textbooks, and the training of Islamic Religious Education teachers. Transformative Islamic Religious Education based on Tan Malaka's People's Education must promote non-profit, affordable, and egalitarian policies, demanding the state's presence to guarantee the rights of citizens who are free from discrimination and fear of. This reform requires the harmonization of an inclusive curriculum, addressing the root causes of governance through Collaborative Governance to align policies and standards (Engkizar et al., 2024; Setyawan, 2017).

Dialogic and Analogy Methods: The Foundations of Critical Pedagogy

Tan Malaka's pedagogical methods, namely Dialogic, Analogy, and Ezelbruggeetje (Donkey Bridge), form the foundation of Indonesia's contextual Critical Pedagogy. The Dialogic method aims to create dialectics, positioning teachers as friends, and refining knowledge through egalitarian communication. The Analogy method (parables) is used to facilitate the understanding of difficult concepts for the people. This method rejects the hierarchical and teacher-oriented relationships that are common in traditional education (Mu'ti, 2023). Transformative Islamic Religious Education must replace dogmatic lectures with Local Tradition-Based Participatory methods (Rohman et al., 2023). Analogies in Transformative Islamic Religious Education must be relevant to the realities of the Javanese people (economic, agricultural issues) to enlighten reality through reality itself, in line with the abstraction method of Nusantara Philosophy.

The application of Freire's characteristic problem-posing method in Islamic Religious Education will help students see and analyze phenomena that occur in broader life. *Gotong Royong* is the identity of the nation, a manifestation of the intergalactic Philosophy of the Archipelago. Tan Malaka's People's Education strongly emphasizes collectivity (Vereeniging) and cooperation, which are necessary to achieve the highest prosperity. In Transformative Islamic Religious Education,

Gotong Royong is institutionalized as a practical application of Islamic social ethics (*ukhuwah* and justice), fostering social, empathetic, and intellectual abilities. Institutionalizing *Gotong Royong* (for example, through P5 projects or the dimension of multiculturalism) in Transformative Islamic Religious Education ensures that educational outcomes are communal and transformative, rather than merely individualistic and competitive. People-oriented Islamic Religious Education must be able to teach the values of multiculturalism, encourage intercultural dialogue, and build social empathy in a pluralistic society.

Transformative Islamic Religious Education Curriculum Design

The formulation of the Transformative Islamic Religious Education model is based on a philosophical synthesis of Nusantara/*Tauhid* Philosophy with the pedagogical framework of Tan Malaka's People's Education, resulting in a paradigm shift as summarized in the following comparative table:

Table 1. Comparison of Educational Paradigms: Normative Islamic Religious Education Vs. Transformative-Popular Islamic Religious Education

Aspect of Paradigm	Islamic Religious Education: Normative (Current Dominant)	Islamic Religious Education: Transformative-Populist (Integration Model)	Philosophical Foundation (Nusantara/ <i>Tauhid</i>)
Primary Goal	Knowledge transfer, ritual compliance (Dogmatic), and academic achievement (Physical/External).	Emancipation, critical consciousness (<i>Conscientização</i>), practical skills, and virtue (Affective/Social).	<i>Tauhid</i> (Anti-Caste/Anti-Injustice), Intergalactic, and <i>Bhinneka Tunggal Ika</i> (Unity in Diversity).
Content Focus	Doctrines, formal materials, memorization, and centralized curriculum standards.	Local contextualization (Generative Themes), contemporary social issues (capital, oppression), and work ethic/skills.	Local wisdom as a source of values aligned with Islamic principles.
Learning Methods	Authoritarian, teacher-oriented (center of knowledge), passive, and doctrinal transmission.	Dialogical (egalitarian), Problem-Posing, Analogy, and <i>Gotong Royong</i> (Collectivist).	Anti-dialectic (Harmony/Complementarity), Abstraction of Reality.
Teacher-Student Relationship	Hierarchical, feudalistic/oppressive, teacher as the authority figure.	Egalitarian, Active Subjects (Praxis beings), teacher as facilitator/partner (<i>Vereeniging</i>).	Humanity, Equality of Rights, and World Peace (<i>Rahmatan lil 'Alamin</i>).
Evaluation	Formal, cognitive tests, subject grades/class rankings (Output-Oriented).	Personal analysis, process assessment (holistic), social utility, and peer-teaching ability (Process-Oriented).	Philosophy as a process, requiring evaluation that covers Affective and Social dimensions.

The Transformative Islamic Religious Education curriculum must be reconstructed to include themes relevant to social suffering (generative themes), such as issues of economic injustice and discrimination. Student-centred approaches, such as Problem-Posing and Inquiry-Based Learning (IBL), should be prioritised (Djihadah et al., 2023; Kakoh et al., 2024). Islamic Religious Education content, such as Fiqh Muamalat or Islamic History, must be linked to the analysis of economic and social realities. The Transformative Islamic Religious Education curriculum must focus

on the development of *Akhlak* (behaviour and manners) in the context of the world of work and society, as the main priority of the curriculum, in line with the cultivation of virtue in Tan Malaka's People's Education. Islamic Religious Education must provide knowledge that is useful for daily life and needs, not only sharpening the mind but also knowledge related to physical exercise and manual skills.

In order for Transformative Islamic Religious Education to be realised, the role of Islamic Religious Education teachers must shift from being dogmatic centres of knowledge (teacher-oriented) to becoming emancipatory facilitators. Teachers must be able to motivate students to think critically, identify hegemony, and defend the community from oppressive forces (Halawa & Darmawan Harefa, 2024; Surahman et al., 2022). They must build harmonious and egalitarian relationships, like a family within the school. The role of Islamic Religious Education teachers also includes instilling multicultural values and uniting diversity in equality. This transformation requires a revision of the Islamic Religious Education LPTK curriculum to include modules on Critical Pedagogy, Change Management based on *Tauhid*, and reflective methods that encourage critical thinking (Sahin, 2021; Williams, 2022).

The goal of Islamic education is *ma'rifatullah* and self-realisation through understanding Allah's sunnah on earth, which leads to mutual prosperity and welfare. Tan Malaka's People's Education fully supports this goal by nurturing human potential (*fitrah*) so that people can be independent and beneficial to their surroundings (Qomaria & Mirrota, 2020). Transformative Islamic Religious Education integrates the Islamic concept of humans as practical beings (capable of action and reflection) in line with Tan Malaka's materialism, which believes that work is a process of change. Transformative Islamic Religious Education must produce social capital (expertise, work ethic, collectivity) and critical consciousness, making it an integral discipline in community development.

National resilience is highly dependent on the implementation of the spirit of mutual cooperation. Through FN (integralism) and Tan Malaka's People's Education (people's praxis), Transformative Islamic Religious Education fundamentally aims to uplift the dignity and honour of the nation. Transformative Islamic Religious Education must reform vocational education (agriculture, engineering) to develop young men and women who are faithful, have a pure ideology, and are skilled in managing their own lives and families. By transforming religious values into social capital that drives development, Islamic Religious Education becomes integral to the development of a 100% independent nation, as envisioned by Tan Malaka, which must integrate noble values into its curriculum.

Normative Islamic Religious Education evaluation has been criticised for focusing too much on cognitive and memorisation aspects, neglecting analysis and application of values. The Transformative Islamic Religious Education model requires evaluation that analyses students' ability to apply and analyse factual, conceptual, and procedural knowledge (Bailey, 2005). Evaluation must be conducted holistically, covering cognitive, affective, and psychomotor aspects. Dialogic methods and process-based assessment should be dominant, resulting in objective evaluation (Mukhibat et al., 2024). Following Tan Malaka's practice, the best evaluation occurs when students are able to teach their peers, measuring social utility, the ability to manage collectivity, and critical awareness key indicators of *Tauhid* self-realisation.

CONCLUSION

Nusantara Philosophy provides an intergalactic foundation for transforming Islamic Religious Education from a dualistic orientation into a holistic framework that integrates spiritual and social dimensions. Within this paradigm, the integration of Tan Malaka's Popular Pedagogy with the principles of Transformative *Taubid* particularly its anti-oppression and egalitarian ethos offers an emancipatory pedagogical approach grounded in dialogue and mutual cooperation. This synthesis repositions Islamic Religious Education as a critical instrument of social emancipation, aimed at cultivating learners' critical consciousness and capacity to resist structural injustice rather than merely transmitting religious knowledge.

The proposed Transformative Islamic Religious Education model emphasises local wisdom as pedagogical substance, cooperation as methodological practice, and social emancipation as its axiological goal. Its effectiveness should therefore be evaluated through learners' ability to function as active social subjects capable of transforming oppressive systems. To ensure meaningful implementation, structural reforms are required to address educational commodification, governance dualism, and teacher authoritarianism through non-profit orientations and critical pedagogy training. Further empirical research is necessary to assess the social impact and transformative capacity of this model within contemporary Islamic Religious Education contexts, particularly in responding to the challenges of the twenty-first century.

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